

ADVICE OF RASOOLULLAH (S.A.W) TO THE MUJAHIDEEN IN THE PATH OF ALLAH

WRITTEN BY:
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ADVICE OF RASOOLULLAH (S.A.W)

TO THE MUJAHIDEEN FIGHTING IN THE PATH OF ALLAH

**WRITTEN BY THE BROTHER, THE MUJAHID
ABU HASSAN ALI AL A'RJANI AL KUWAITI
(MAY ALLAH PROTECT HIM)**

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Know - May Allah have mercy on you - that the advice of Rasoolullah (S.A.W) is present in everything that he has prescribed of commandments, prohibitions, the Sunan, and that which he has encouraged of behavior, ethics and morals. When the Sahabah were asked regarding the advice of Rasoolullah (S.A.W) they said; 'He enjoined them (to adhere to) the Book of Allah.'

From this perspective in understanding the meaning of the advice of Rasoolullah (S.A.W), we will narrate the Saheeh Hadeeth that the Mujahid in the Path of Allah Aza wa Jal may derive benefit from in his daily life and follow through its practice the Shari'ah and avoid that which it has forbidden. And he adorns himself with Islamic characteristics in order to be a role model and have beautiful conduct that is witnessed by the Muslim people to lead them to the Shari'ah.

The general populace and people look to the individuals, leaders and groups of the Mujahideen as a living example of those who have carried the message of Islam and the laws of the Shari'ah. For this reason we have to be at the required level and recognize the value of the rank that Allah Aza wa Jal has honored us with in this era , and the magnitude of what a person takes upon himself through Jihad in the Path of Allah Ta'ala for the sake of the Word of Allah to be supreme.

Jihad in the Path of Allah is fighting, a Da'wah (propagation), morality, teaching, and good behavior until we achieve noble characteristics and bring it into the homes of the Muslims following (the example of) the Master of the Prophets and the Mercy to mankind, Muhammed (S.A.W).

CHAPTER: WHICH QUALITY IN ISLAM IS BEST?

Abi Moosa (R.A) said: 'Some people asked Rasoolullah: 'Whose Islam is the best? i.e. (Who is a very good Muslim)? He replied: **'One who avoids harming the Muslims with his tongue and hands.'**

Abdullah bin A'mr narrated: A man asked the Prophet (S.A.W): 'What quality in Islam is best?' He said: **'Feeding people and greeting those who you know and those who you do not know.'**

The Lesson: The best in Islam is he who does not transgress against the Muslims with harm whether by hand or tongue. And this is a status that is worthy of the person who has left to fight in the Way of Allah and defend the Muslims, so that he is truthful to the purpose he has left for and (so he may be) influential to the people in his surroundings.

And part of that which is good is to feed the people and greet those whom you know as well as those you do not, whether they be from the Mujahideen of your own group or not, and whether they are (people) that you prefer or those that you do not. And you should greet the Muslims in general so that not even an atom of arrogance or haughtiness exists within you, indeed the most noble among you in the sight of Allah is the most righteous of you.

CHAPTER: VERILY THE RELIGION IS EASY

The words of Nabi (S.A.W): **'The most beloved (acts) of Deen to Allah is that which is done in moderation and on the correct path.'**

And Nabi (S.A.W) said: **'The religion (of Islam) is easy, and no one will ever overburden himself in religion, except that it will overcome him. So you should not be extremists, but try to be near to perfection and receive the glad tidings that you will be rewarded; and gain strength by worshipping in the mornings, afternoons and some parts of the night.'**

A'isha (R.A) said: Rasoolullah (S.A.W) came home, and a woman was present at the time, he asked: **'Who is this?'** I said: she is so and so. She did not sleep at night because she is engaged in prayer. The Prophet (S.A.W) said disapprovingly: **'Do (good) deeds which are within your capacity as Allah never gets tired of giving rewards, till you get tired of doing good deeds the most beloved deeds to him are those that are practiced continuously.'**

And Nabi (S.A.W) said: **'If I order you to do something, then do of it as much as you can.'**

Aisha (R.A) said: I heard Nabi (S.A.W.) supplicating in my house: **'Oh Allah! Treat harshly those who rule over my Ummah with harshness, and treat gently those who rule over my Ummah with gentleness.'**

CHAPTER: GIVE GLAD TIDINGS AND DO NOT CREATE AVERSION (TOWARDS RELIGION)

Abu Moosa (R.A) said that when Nabi (S.A.W) deputed any of his companions on a mission, he would say: **'Give glad tidings (to the people), do not create (in their minds) aversion (towards religion); show them leniency and do not be hard upon them.'**

The Lesson: The religion of Allah Aza wa Jal is one of easiness and gentleness, 'Gentleness if found in something beautifies it, and when it is taken out from anything it disgraces it'. And Allah Aza wa Jal is 'Rafeeq (Gentle) and loves gentleness in all things' and no one has overburdened themselves in this religion except it has overcome him. We have been commanded with that which we are able to bear, and the most beloved of actions are those practiced continuously, even if it is little, following a Sunnah is better than many innovated acts that lead to destruction.

We have been commanded to do actions according to our capabilities, and that we should observe moderation in deeds and seek assistance with Allah Aza wa Jal, and we should take glad tidings, give glad tidings and show leniency and not to be hard upon (people).

The Mujahid, (is a person) who has been given authority over the Muslims, and thus should take precaution that the supplication of Rasoolullah (S.A.W) (against those that are harsh), does not befall him, and Allah deals with him with harshness. And he should strive to achieve (the good) in the supplication of Rasoolullah (S.A.W) so that Allah may show him gentleness as he shows gentleness to the Muslims.

CHAPTER: ISLAAMIC BROTHERHOOD AND ITS RIGHTS

Rasoolullah (S.A.W) said: **'A Muslim is the brother of another Muslim, he neither wrongs him nor does he hand him over to one that does him wrong. If anyone fulfills his brother's needs, Allah will fulfill his needs; if one relieves a Muslim of his troubles, Allah will relieve his troubles on the Day of Resurrection; and if anyone covers up the (sins) of a Muslim, Allah will cover his (sins) on the Day of Resurrection.'**

Rasoolullah (S.A.W) said: ‘**Help your brother whether he is an oppressor or the oppressed.**’ People asked: ‘Oh Rasoolullah (S.A.W), we shall help him when he is oppressed, but how can we help him when he is the oppressor?’ He said: ‘**By preventing him from oppressing others.**’

Rasoolullah (S.A.W): ‘**The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever.**’

Rasoolullah (S.A.W) said: ‘**The believers are like (the bricks of) a solid building, each strengthens the other.**’

Rasoolullah (S.A.W) said: ‘**The rights of a Muslim on another are five: to respond to the salaam, visiting the sick, to follow the funeral processions, to accept an invitation, and to reply to those who sneeze.**’

Rasoolullah (S.A.W) said: ‘**He will not enter Paradise whose neighbor is not secure from his wrongful conduct.**’

CHAPTER: AMONG THE TRAITS OF IMAN, IS THAT A MAN LOVES FOR A MUSLIM THAT WHICH HE LOVES FOR HIMSELF

Rasoolullah (S.A.W) said: ‘**None of you (truly) believe until he loves for his brother’ – or he said ‘for his neighbor – that which he loves for himself.**’

The Lesson: The Islamic brotherhood and its rights are enjoined between all Muslims, despite the difference of their groups, countries, race and lineage. They are like one body and a solid building. If the Mujahideen practice upon this, then they may take the glad tidings of victory and strength, and the return of the people of Islam to the Methodology of the Prophethood.

CHAPTER: THE PROHIBITION OF DIVISION, HIZBIYYAH (FACTIONALISM) AND A’SABIYYAH (LOYALTY TO ONE GROUP)

Rasoolullah (S.A.W) said: ‘**Allah loves three things for you and disapproves three things for you. He loves that you should worship Him alone, not to associate anything with Him (in worship) and to hold fast to the rope of Allah and not to be divided among yourselves.**’

Abu Tha’labah al Khushani (R.A) reported: Whenever the people encamped during the journey, they would disperse in the mountain passes and valleys. (When) the Prophet (S.A.W) noticed this he said: ‘**Your act of scattering in the mountain passes and valleys is from Shaytaan.**’ Afterwards the Sahabah kept close together whenever they encamped.’

Rasoolullah (S.A.W) said: ‘**Whoever fights for a cause that is not clear (i.e. does not know whether their cause is just or otherwise), advocating A’sabiyyah (loyalty to one group), who gets flared up for the sake of a group, then he has died a death of Jahiliyyah.**’

The Lesson: Division and factionalism between the Muslims is from Shaytaan. And a people that tread the path of their enemy and fight among themselves will not succeed. Whoever is in this condition then he is closer to defeat and disappearance than success and victory.

CHAPTER: THE PROHIBITION OF LOOKING DOWN UPON A MUSLIM OR DESERTING HIM

Rasoolullah (S.A.W) said: **‘The Muslim is the brother of another Muslim, he does not oppress him, nor does he abandon him nor does he look down upon him. Piety is here (and he pointed to his chest three times). It is enough evil for a Muslim to hold his brother in contempt...’**

The Lesson: There is (reason) enough for a person to be considered evil if he holds his Muslim brother in contempt. This is a reason for the weakness of the Walaa (loyalty) and establishing that which is made compulsory by the Shari’ah, bound by Islamic brotherhood. It is not appropriate for the Mujahid that fears Allah to adorn himself with these characteristics, even if his Muslim brother is lower than him in Imaan (faith) and piety.

CHAPTER: THE PROHIBITION OF HATING EACHOTHER AND BEING JEALOUS OF EACHOTHER

Rasoolullah (S.A.W) said: **‘Do not hate one another, and do not be jealous of one another, and do not desert each other, and Oh worshippers of Allah be brothers! It is not permissible for any Muslim to desert (not to talk to) his (Muslim) brother for more than three days.’**

CHAPTER: THE PROHIBITION OF SUSPICION, SPYING, COMPETITION, ARTIFICIAL INFLATION OF PRICES AND MALICE

Rasoolullah (S.A.W) said: **‘Avoid suspicion, for suspicion is the gravest lie in talk, and do not be inquisitive about one another, and do not spy upon one another, and do not feel envy with one other, and nurse no malice, and nurse no aversion and hostility against one another. And be fellow-brothers and servants of Allah.’**

The Lesson: We have been commanded with Islamic brotherhood and we have been prohibited from spying and tracking the weaknesses of the Muslims as well as being envious of one another and having malice and hostility towards each other. Because the reasons for all of this is good fortune of people that results in conflict in the world based on base desires and false suspicions that will cause the removal of the power of the Muslims and the weakling of their strength and enable their enemies to rule over them.

CHAPTER: PROHIBITION OF BACKBITING AND CARRYING TALES

Rasoolullah (S.A.W) said: **‘The tale-bearer shall not enter Paradise.’**

Rasoolullah (S.A.W) said: **‘The worst people in the Sight of Allah on the Day of Resurrection will be the two faced people who appear to some people with one face and to other people with another face.’**

Allah says: **‘Do not backbite another. Would one of you like to eat the flesh of his dead brother? You would detest it. And fear Allah; indeed Allah is Accepting of Repentance and Merciful.’**

The Lesson: Backbiting and carrying tales are from the diseases of the nations and are among the causes of their failures, and hostility between brothers, fathers and sons, and mothers and daughters knowing that they are brought together by blood and the womb, so what of others! Rasoolullah (S.A.W) hated that anything be conveyed to him about his Companions and explained this by saying; 'I love to go out to them while my heart is at peace.'

It has been stated in the Hadeeth that spoiling relations with each other is the Haaliqah (destruction) of religion. So be very cautious my brother the Mujahid that you be a cause of this and spoil your Jihad.

Sheikhul Islam Ibn Taymiyyah stated that Jihad is a means of unifying the people of Islam, through our Jihad we unify the Muslims against their enemy.

CHAPTER: THE PROHIBITION OF VILE OR EVIL SPEECH

Abdullah bin A'mr (R.A) said: Rasoolullah (S.A.W) was not one who was obscene, nor one who uttered obscenities, and he used to say: '**The best among you are the best in character (having good manners).**'

Rasoolullah (S.A.W) said: '**A true believer is not involved in defaming, or frequently cursing (others) or in indecency or obscenity.**'

CHAPTER: THE PROHIBITION OF SWEARING AT A MUSLIM

Rasoolullah (S.A.W) said: '**Swearing at a Muslim is sinful and killing him is Kufr (Disbelief).**'

The Lesson: Among the best of people is the Mujahid fighting in the Path of Allah, as proven by the Nas (Quran and Sunnah). It is not appropriate that the best of people are obscene or those uttering obscenities, nor that they be of those that curse others, through which he goes against the description of praise (that he was given), and his credibility would be lost and his Da'wah would fail.

CHAPTER: THE REBUKE AGAINST THE ALADUL KHISAAM (QUARRELSOME PERSON)

Rasoolullah (S.A.W) said: '**The most hated person in the sight of Allah, is the most quarrelsome person.**' (Aladul Khasam). Alad – a person that is ruthless in argument. Khasam – exaggeration in argument.

The Lesson: It is not appropriate for a Mujahid to exaggerate in his arguments, especially regarding trivial matters, nor should he be ruthless in argument with his brothers. Know that among the qualities of the Munafiqeen is that when they quarrel they behave in a very imprudent evil insulting manner. We have seen in our era such people who have exaggerated their dispute to the extent that they have reached (the level of) the people of innovation, or have left Jihad and criticize the Mujahideen in the Path of Allah. These people are the most hated people to Allah due to what they have fallen into.

CHAPTER: THE PROHIBITION OF CHEATING/DISHONESTY

Rasoolullah (S.A.W) said: '**He who takes up arms against us is not of us and he who cheats us is not of us.**'

Rasoolullah (S.A.W) said: **'If Allah appointed anyone ruler over a people and he died while he was still treacherous to his people, Allah would forbid his entry into Jannah.'**

The Lesson: Cheating is forbidden for its very nature, for it is not from the manner of the Muslims neither is it from their way. The one that cheats the Muslims has within him a type of similarity to the enemies of the Muslims.

CHAPTER: PROHIBITION OF BETRAYAL

Rasoolullah (S.A.W) said: **'Every betrayer will have a flag on the Day of Resurrection' One of the two sub narrators said that the flag would be fixed, and the other said that it would be shown on the Day of Resurrection, so that the betrayer might be recognized by it.'**

Burayda bin Al Haseeb (R.A) narrated: 'Whenever Rasoolullah (S.A.W) dispatched a commander of an army or battalion he would exhort him personally; that he should have Taqwa of Allah, and regarding that of the Muslims with him; that he should be good to them. He would say: **'Fight in the Name of Allah and in the path of Allah and with him who disbelieves in Allah, and do not steal from the war booty, do not act treacherously, nor mutilate, nor kill a child.'**

Ibn Umar (R.A) narrated from Rasoolullah (S.A.W) : **'When Allah will gather together, on the Day of Judgment, all the earlier and later generations of mankind, a flag will be raised (to mark off) every person guilty of breach of faith, and it will be announced that this is the perfidy of so and so, son of so and so (to attract the attention of people to his guilt).'**

The Lesson: Treachery is forbidden for its very nature and no aspect of it is permitted. On the Day of Resurrection the treacherous person will be reckoned by Allah, and Allah will disgrace him in front of the people, a flag of treachery will be raised for him. There is no part of treachery that is commendable and it is not a path to achieving victory neither is it part of deception in war.

CHAPTER: FULFILLMENT OF PLEDGES

Rasoolullah (S.A.W) said: **'Whoever killed a person having a treaty with the Muslims, shall not smell the smell of Paradise, though its smell is perceived from a distance of forty years'**

Anas (R.A) reported that Nabi (S.A.W) would never address them except that he would say: **'There is no Imaan (faith) for the one who has no Amanah (trust) and there is no religion for the one that does not fulfill his promises.'**

The Lesson: Fulfilling pledges is commanded by the Shari'ah and is from the religion and it is not permissible to violate it after it has been consolidated, and the words of Rasoolullah (S.A.W) 'There is no religion for the one that does not fulfill his promises, is not considered as he has left Islam, but has a shortcoming in his religion for the reason of not fulfilling his pledges. And this is similar to the words of Rasoolullah (S.A.W): 'There is no Imaan (faith) for he who has no Amanah (trust), the Hadeeth severely rebukes those that violate their pledges.

CHAPTER: GOOD MANNERS AND COMPANIONSHIP

Ibn Umar (R.A) reported: I was with Rasoolullah (S.A.W) and a man from the Ansaar came to him and greeted the Prophet (S.A.W), then he said: 'Oh Rasoolullah (S.A.W), which of the believers is best? He said: **'He who has the best manners amongst them.'** He asked: 'Which of them is wisest?' He replied: **'The one who remembers death the most and is best preparing for it. Those are the wisest.'**

Rasoolullah (S.A.W) said: **'The believers that show the most perfect faith are those that have the best behavior.'**

Rasoolullah (S.A.W) said: **'Nothing will be heavier on the Day of Resurrection in the Scale of the believer than good manners. For indeed Allah is most angered by the shameless obscene person.'**

Rasoolullah (S.A.W) said: **'The best of companions with Allah is the one who is best to his companions, and the best of neighbors to Allah is the one who is best to his neighbor.'**

CHAPTER: HAVING A CHEERFUL FACE WHEN MEETING (OTHERS)

Rasoolullah (S.A.W) said: **'Do not belittle any good deed, even meeting your (Muslim) brother with a cheerful face.'**

The Lesson: Rasoolullah (S.A.W) has been sent to perfect noble character, and his character (S.A.W) was the Quran. We have been commanded to have Ihsaan (performance of good deeds) in all matters. The Mu'min with the most perfect Imaan (Faith) is the one that has the best character, and having good character is among the acts which weigh the heaviest upon the Scales. How can it be that the person who leaves his house, searching for the Pleasure of Allah Aza wa Jal and the Hereafter, is negligent of good manners! And how can one seek to give Da'wah, spread it and have it accepted by the people while he has a foul character and tongue! The hearts have a natural inclination of love towards those who treat them kindly.

CHAPTER: THE BEST OF PEOPLE IS HE WHO IS PURE OF HEART, SINCERE IN SPEECH

Rasoolullah (S.A.W) was asked: 'Which of the people is best?' He replied: **'Everyone that is pure of heart and sincere in speech.'** They said: 'We know what is sincere in speech, but what is pure of heart?' He said: **'It is (the heart) that is pious and pure, with no sin, injustice, malice or envy in it.'**

The Lesson: The Mujahid is not unjust nor does he have in his heart jealousy and malice. And Rasoolullah (S.A.W) was asked which of the people is best and he replied the Mujahid fighting in the Path of Allah. Verily, there is a piece of flesh in the body, if it is sound, the whole body is sound, and if it is corrupted, the whole body is corrupted. Verily, it is the heart.

CHAPTER: PARDONING AND HUMILITY

Rasoolullah (S.A.W) said: **'Allah does not increase a man in anything for his pardoning (others) except in honor and none humbles himself for Allah's sake except that Allah raises his status.'**

The Lesson: Whoever is seeking pride and greatness will find it by following the commands of Allah Aza wa Jal and shall not gain it through brutality, the display of muscle or by belonging to certain groups. He should seek it through the obedience of Allah and following the Sunnah of His Prophet (S.A.W), for verily to Allah belongs all honor.

CHAPTER: RESPECT FOR THE ELDERS AND SCHOLARS

Rasoolullah (S.A.W) said: **‘Part of respect for Allah is to show respect to an old Muslim.’**

Rasoolullah (S.A.W): **‘Jibreel commanded me to give consideration and preference to the elderly.’**

Rasoolullah (S.A.W) said: **‘Those who do not honor our elders and have mercy upon our young and recognize the right of our scholars is not from my Ummah (Nation).’**

Zaid bin Thabit (R.A) prayed at someone’s funeral so I brought him his mule to ride, then Abdullah Ibn Abaas (R.A) took the mule’s reins (to bring it to Zaid), so Zaid bin Thabit (R.A) said: ‘You do not need to do that Oh cousin of Rasoolullah (S.A.W)!’. Ibn Abaas (R.A) replied, ‘This is how we have been commanded to treat our scholars and elders.’

The Lesson: It is necessary for the Mujahid to follow the Sunnah of Muhammed (S.A.W) in respecting the elderly and U'lama (Scholars) and treat them according to their rank and follow the Sahabah in their understanding of the manner of dealing with the U'lama (Scholars).

CHAPTER: PROHIBITION OF SHOWING-OFF, SEEKING RECOGNITION AND PRIDE

Nabi (S.A.W) said: **‘He who lets the people hear of his good deed intentionally, to win their praise, Allah will let the people know his real intention (on the Day of Resurrection), and he who does good things in public to show off and win the praise of the people, Allah will disclose his real intention (and humiliate him).**

And Rasoolullah (S.A.W) said: **‘The thing I fear most for you is the lesser shirk (polytheism).’** It was said what is the lesser shirk (polytheism) Oh Rasoolullah?, he said, **‘Showing off (of good deeds).’**

Rasoolullah (S.A.W) said: **‘He who has in his heart, the weight of a mustard seed of pride will not enter Paradise.’**

Rasoolullah (S.A.W) said: **‘Should I inform you of the people of Paradise? They are every humble and weak person, who if they were to make an oath by Allah, He would fulfill it. Should I inform you of the people of the Hell-Fire: They are every cruel, violent proud and conceited person.’**

The Lesson: The Mujahid should be careful of Riyaa (showing off) in his actions. Especially in the case of the Mujahid, as he is in a position in which he is being held in esteem and attention is upon him. And he should be careful of pride entering him because he is a leader or a Mujahid or belongs to a certain group. For Riyaa (showing off) is from the lesser Shirk (Polytheism) that may enter the actions and thus nullify them, and pride deprives a person from Jannah. And among the descriptions of the people of the Hell Fire are those that are proud and will be resurrected on the Day of Resurrection the size of a mustard seed!

CHAPTER: THE PROHIBITION OF OPPRESSION

Nabi (S.A.W) said: **‘Oppression will turn into darkness on the Day of Resurrection.’**

Rasoolullah (S.A.W) said: **‘Any person who takes even a span of land unjustly, his neck shall be encircled with it by seven earths.’**

Rasoolullah (S.A.W) said: **‘Any person who takes a piece of land of others unjustly, he will sink down the seven earths on the Day of Resurrection.’**

Among what Nabi (S.A.W) narrated from his Lord Aza wa Jal: **‘Oh my slaves, I have made oppression unlawful for Myself and I have made it unlawful among you, so do not oppress each other.’**

CHAPTER: FEARING THE SUPPLICATION OF THE OPPRESSED

Ibn Abbas (R.A) narrated: Nabi (S.A.W) sent Mu’ath (R.A) to Yemen and said: **‘Beware of the supplication of the oppressed; for verily there is no barrier between it and Allah.’**

The Lesson: Oppression is forbidden for its very nature, and it is among (those acts) which will not be forgiven for the Shaheed (Martyr), and retribution against him will be carried out on the Day of Resurrection. And there is no barrier between the supplication of the oppressed and Allah Aza wa Jal, a servant should be careful from oppressing people.’

CHAPTER: THE RIGHT OF THE PATHWAY

It is narrated from Sahl (R.A) from his father Mu’ath (R.A) that he said: ‘I fought along with Rasoolullah (S.A.W) in such and such battles. The people occupied much space and encroached on the road. Rasoolullah (S.A.W) sent an announcer to announce among the people: **‘Those who occupy much space or encroach on the road will not be certified with Jihad.’**

Rasoolullah (S.A.W) said: **‘Those who occupy much space or encroach on the road or harms a believer will not be credited with Jihad.’**

Rasoolullah (S.A.W) said: **‘Avoid sitting on the paths.’** They (the Sahabah) said: Oh Rasoolullah (S.A.W), we cannot help but hold our meetings (in these paths) and discuss matters (there). Thereupon Rasoolullah (S.A.W) said: **‘If you must sit there, then give the path its due right.’** They said: What are the rights of the path? He said: **‘Lowering the gaze, refraining from harming people, returning greetings and commanding good and forbidding evil.’**

CHAPTER: REMOVING HARMFUL THINGS FROM THE PATH

Abu Barza (R.A) reported: I said: Oh Nabi of Allah (S.A.W), teach me something so I may derive benefit from it. He said: **‘Remove harmful things from the path of the Muslims.’**

The Lesson: The Mujahid should be careful of nullifying his Jihad by harming the Mu’mineen or encroaching on the road, or occupying much space. There are due rights of the path among them; lowering the gaze, refraining from harming people, returning the greetings, and commanding good and forbidding evil. Among the actions which benefit may be gained is removing harmful things from the path of the Muslims, and this is part of Imaan (faith).

CHAPTER: THE SANCTITY OF THE BLOOD, WEALTH AND HONOUR OF THE MUSLIMS

Rasoolullah (S.A.W) asked: **‘What day is this?’** We said: Allah and His Messenger know better. He remained silent until we thought that he would give it another name. He asked: **‘Is it not the day of An-Nahr (the sacrifice)?’** We replied in the affirmative. Thereupon he said, **‘Your blood, your property and your honor are inviolable to you all, like the inviolability of this day of yours, in this city of yours and in this month of yours. Behold! Let him who is present here convey (this message) to him who is absent; for many a person to whom a message is conveyed has more retentive memory than the one who hears it.’**

Rasoolullah (S.A.W) said: **‘A believer continues to guard his faith (and thus hope for Allah’s Mercy) so long as he does not shed blood unjustly.’**

Rasoolullah (S.A.W) said: **‘Everything belonging to a Muslim is inviolable for a Muslim; his honor, his blood and property.’**

Rasoolullah (S.A.W) said: **‘The destruction of the whole world is less significant before Allah than the unlawful killing of a Muslim man.’**

CHAPTER: THE SANCTITY OF THE HONOUR OF THE MUSLIMS AND THE MUJAHIDEEN

Rasoolullah (S.A.W) said: **‘Everything belonging to a Muslim is inviolable for a Muslim; his honor, his blood and property.’**

Rasoolullah (S.A.W) said: **‘If anyone makes an untruthful accusation against a Muslim, he will be made by Allah to dwell in the corrupt fluid flowing from the Hell till he retracts his statement.’**

Narrated from the Hadeeth regarding the dream of Rasoolullah (S.A.W), he said: **‘I passed by people who had nails of copper and were scratching their faces and their breasts. I said: Who are these people oh Jibreel?. He said: ‘These are the people who ate the flesh of others (backbiting) and trampled peoples honor.’**

Rasoolullah (S.A.W) said: **‘The sanctity of the wives of the Mujahideen for those who remain at home (those who do not go to the battlefields to fight Jihad) is like the sanctity of their own mothers.’**

Some U'lama say, if this is the sanctity given to their women, what then is the sanctity of the Mujahid himself?

The Lesson: A severe warning was given regarding the sanctity of the blood of the believers, and more important is the blood of the Mujahideen. The one carrying a weapon should be careful that he does not cause any harm unrightfully. And know that every Muslim that has raised his weapon to fight the Nusayris, is from the Mujahideen. There is a severe warning that came to those who interfere with the sanctity of the their women then what of the sanctity of the Mujahid himself, whoever speaks (unjustly) regarding the Muslim shall be confined in the Fire of Jahanam until he finds an exit but he will never find any exit. And everything belonging to a Muslim is inviolable to another Muslim whether he is from your own group or another group that is smaller than yours.

CHAPTER: JIHAD SO THAT THE WORD OF ALLAH MAY BE SUPREME

Abu Moosa al Asha'ri (R.A) reported: A Bedouin asked the Prophet (S.A.W): A man may fight for the sake of booty, and another may fight so that he may be mentioned by the people, and a third may fight to show his position (i.e. his bravery); which of these are regarded as fighting in Allah's Cause? The Prophet (S.A.W) said: **'He who fight so that Allah's Word (i.e. Islam) should be superior is fighting in Allah's Cause.'**

Abu Moosa narrated: A man came to Nabi (S.A.W) and said: 'A man fights for pride and haughtiness, another fights for bravery, and another fights for showing off, which of these (cases) is in Allah's Cause? He (S.A.W) replied: **'The one who fights so that Allah's Word (i.e. Islam) should be superior, fights in Allah's Cause.'**

The Lesson: Jihad in the Path Of Allah is that which is performed so that the word of Allah may be the highest, not to raise the word of a group, or personalities. Jihad performed for the sake of pride and haughtiness, or A'sabiyyah (loyalty to a group), or to show off, is not (considered) that which is in the Path of Allah. It is incumbent on us to tread the Path of Allah through the understanding of the Shari'ah, that does not differentiate between the Muslims in their Jihad, that which stems from the perspective of Islam not the persepective of race or Hizbiyah (factionalism).

CHAPTER: THE VIRTUE OF RIBAT IN THE PATH OF ALLAH

Rasoolullah (S.A.W) said: **'Observing Ribaath (i.e. guarding the Islamic frontier for the sake of Allah) for a single day is far better than the world and all it contains.'**

Rasoolullah (S.A.W) said: **'Observing Ribaath in the Way of Allah for a day and a night is far better than observing fasting for a whole month and standing in prayer in all its nights. If a person dies (while performing this duty), he will go on receiving his reward for his meritorious deeds perpetually, and he will be saved from the Fataan (torture of the grave).'**

Rasoolullah (S.A.W) said: **'The actions of every dead person come to halt with his death except the Murabit (the one guarding the Islamic frontiers for the sake of Allah). For indeed his actions are increased for him until the Day of Judgment, and he is secure from the tribulations of the grave.'**

Rasoolullah (S.A.W) said: **'Observing Ribaath for a month is far better than the fasting of a lifetime, and whoever dies while in Ribaath in the cause of Allah is saved from the Great Fright, and will be given his sustenance morning and evening in Jannah, and the reward of the Murabit carries on for him, until the Day Allah resurrects him.'**

CHAPTER: THE VIRTUE OF GUARDING IN THE PATH OF ALLAH

Rasoolullah (S.A.W): **'Standing guard one night in the cause of Allah is better than a man fasting in the day and praying at night, for a thousand nights.'**

The Lesson: It is incumbent on the Mujahid not to be heedless of the virtue and status of Ribaath, and should compete to (perform) Ribaath just as he competes to (perform) fighting and attacking, for in Ribaath is great virtue and a lofty rank that is not achieved by any other person.

CHAPTER: THE VIRTUE OF PLUNGING INTO THE ENEMY

Nabi (S.A.W): 'Our Lord is astonished by two (types) of people; a man that arises from his resting place from amidst his tribe and family and proceeds to perform Salah, thereupon Allah Aza wa Jal says to His angels: 'Look at My servant, he has arisen from his bed and resting place amidst his family and tribe to perform Salaah, desirous of what is by me (of reward) and fearing (the punishment) by me.' And a man who fights in the path of Allah, then his companions flee (i.e. retreated). But he knew that it was a sin (to flee from the battlefield), so he returned, and his blood was shed. Thereupon Allah says to His angels: 'Look at My servant. He returned seeking what I have for him (of reward) and fearing (the punishment) I have, until his blood was spilt.'

Rasoolullah (S.A.W) was asked: 'Which deed is best? He replied: 'Standing for a long time (in prayer).' He was asked again: Which Sadaqah (alms) is best? He replied: 'The alms given by a man possessing small property acquired by his labor.' He was asked again: Which Hijrah is better? He replied: 'The one who shuns what Allah has forbidden.' He was asked again: Which Jihad is best? He replied: 'The one who fights against the Mushrikeen (Polytheists) with his life and wealth.' He was asked: Which death is best? He replied: 'One who sheds his blood while his horse's feet are cut with swords.'

In the Hadeeth reported from A'wf bin Harith, Rasoolullah (S.A.W) was asked what causes Allah to laugh at a servant? He said: 'A man that plunges himself (into battle) in the Path of Allah without armor.'

The Lesson: Plunging (Inghimaas) into the enemy has a lofty rank and high status, and (shows) conviction and hope in Allah Aza wa Jal for the rank that Allah has honored (a person) through this act. The one carrying out such an act is distinguished from the rest of the Mujahideen for his action and steadfastness. Allah, the Lord laughs at his action, how great an action that the servant has carried out.

CHAPTER: THE VIRTUE OF PATIENCE WHEN MEETING THE ENEMY

Abi Darda (R.A) reports that Nabi (S.A.W) said: 'There are three (people) that Allah loves, and laughs at, and gives glad tidings of them, the person when a group is exposed (during battle) he fights by himself behind it for the sake of Allah Aza wa Jal, either he is killed or Allah gives him victory and suffices him, thereupon (Allah) says: 'Look at this servant of mine, how he has been patient for My sake.' And the person that has a beautiful wife, and a comfortable bed, but stands up at night (to pray), thereupon (Allah) says: 'He has left his desire so that he remembers Me, had he wished he could have slept.' And the person who is travelling with companions, they became tired and slept. He then wakes up at the last part of the night to perform Salaah whether it be in times of ease or difficulty (i.e. he remembers Allah in all conditions).'

The Lesson: Those that are patient for the sake of Allah when meeting the enemy, achieves the love of Allah and His laughter, and Allah boasts (their action) to the angels, either he attains victory or Shahadah (Martyrdom).

CHAPTER: THE VIRTUE OF FIGHTING

Abu Moosa al Ash'ari (R.A) narrated: Rasoolullah (S.A.W) said: 'Surely, the gates of Paradise are under the shadows of the swords.' A man among the people with a ragged appearance

said: 'Oh Abu Moosa! Have you heard what you mentioned from Rasoolullah (S.A.W)?' He said: 'Yes'. So he returned to his comrades and bid them Salam (farewell), broke the sheath of his sword, and began fighting with it until he was killed.

And in another Hadeeth: 'He was asked again: Which Jihad is best? He replied: **'The one who fights against the Mushrikeen (Polytheists) with his life and wealth.'**

The Lesson: In this day and age, swords have been replaced by a number of other weapons with which the Mujahid fights the enemies, when Jihad becomes compulsory there is nothing equivalent to engaging in Jihad with your own body and soul.

CHAPTER: THE VIRTUE OF SHOOTING IN THE PATH OF ALLAH

Salamah bin Al- Akwa' (R.A) narrated: Rasoolullah (S.A.W) passed by a people of the tribe of Aslam practicing archery, Rasoolullah (S.A.W) said: **'Oh offspring of Isma'eel! Shoot, as your father was a great shooter, I am with (on the side of) the son of so-and-so'.** Hearing that, one of the two teams stopped shooting. Rasoolullah (S.A.W) asked them: **'Why are you not shooting?'** They replied: 'Oh Rasoolullah! How shall we shoot when you are with the opposite team?' He said: **'Shoot, for I am with you all.'**

U'qbah bin A'mir (R.A) said: I heard Rasoolullah (S.A.W) recite while he was on the pulpit: ﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ﴾ **'And prepare against them whatever you are able of power'**

'Beware strength is shooting, beware strength is shooting, beware strength is shooting.'

Abu Najih as- Sulami (R.A) said: We besieged the Palace of Ta-'if along with Rasoolullah (S.A.W), I heard Rasoolullah (S.A.W) say: **'Whoever shoots an arrow in the cause of Allah and it hits the target, it will raise him one level in Paradise.'** That day I shot sixteen arrows that hit their targets. He said: 'And I heard Rasoolullah (S.A.W) say: **'Whoever shoots an arrow in the cause of Allah, it is equal to the reward of freeing a slave.'**

The Lesson: Rasoolullah (S.A.W) explained the virtue of shooting and learning how to shoot and that surely it is the strength. This is apparent presently in the wars, what a great impact missiles have in gaining power, and it is not unknown to the fighters the damage caused by the Hawin (mortar) amidst the enemy likewise the (strength) in sniping and the role of the snipers in the battles. We should take note of what Rasoolullah (S.A.W) commanded us and indicated to (when he said); beware, shooting is strength, three times, likewise we are cautious of the warning given for leaving shooting after having learnt it.

CHAPTER: ENCOURAGEMENT OF ACHIEVING SHAHADAH (MARTYRDOM) IN THE PATH OF ALLAH

Rasoolullah (S.A.W) said: **'There are six things (in store) with Allah for a martyr: He is forgiven from the first drop of blood that is shed, he is shown his place in Paradise, he is spared the torment of the grave, he is kept safe from the Great Fright; the crown of dignity is placed upon his head – and its gems are better than the world and what is in it – he is married to seventy two wives from among the Hooril – A'yn of Paradise, and he may intercede for seventy of his close relatives.'**

Raashid Ibn Sa'd reported: A man among the Sahabah (Companions) of Rasoolullah (S.A.W) said: 'Oh Rasoolullah (S.A.W), why will the believers be tested in the graves except the martyr?' He said: **'The flashing of the swords above his head is trial enough.'**

Rasoolullah (S.A.W) said: **'The souls of the Shuhadah (Martyrs) are in the form of green birds that (reside) in lamps suspended in Paradise, until Allah returns them, on the Day of Resurrection.'**

Rasoolullah (S.A.W) said: **'The souls of Shuhadah (Martyrs) are in green birds, suspended from the fruit of Paradise, or the tress of Paradise.'**

Rasoolullah (S.A.W) said: **'The souls of the Martyrs live in the bodies of green birds (who reside) in lanterns that are suspended from the A'rsh (Throne of Allah). They eat from the fruits of Paradise from wherever they like, and then nestle in these lanterns.'**

The Lesson: Shahadah (martyrdom) has been chosen by Allah Aza wa Jal for His Truthful servants, and the Martyrs are alive with their Lord, receiving provision, rejoicing in what Allah has bestowed upon them, suspended from the Throne of The Most Merciful, roaming in Jannah and eating from its fruits, and drinking from its rivers. And Allah Aza wa Jal has given six traits to the Shaheed (Martyr) that was not given to anyone else.

CHAPTER: IT IS FORBIDDEN TO FLEE FROM THE FIGHTING

In the Saheehain (Bukhari and Muslim): It was narrated from Rasoolullah (S.A.W) that he listed the Major Sins and mentioned: **'Fleeing from the battlefield...'**

The Lesson: From the Major Forbidden Acts is the fleeing from the enemy out of fear. Ibn Hazm was of the opinion that it is Haraam (Forbidden) to flee from the enemy out of fear even if you are alone. It is necessary to distinguish between fleeing out of fear and cowardice, and withdrawal to a group and military tactics, the latter is permissible and the former is haram.

CHAPTER: GHAZWA (ENGAGING IN BATTLE) IN THE PATH OF ALLAH

Ghazwa (Engaging in Battle) in the Name of Allah:

Sulaymaan bin Buraydah narrated from his father that when Rasoolullah (S.A.W) appointed anyone as leader of an army or detachment he would especially exhort him to fear Allah and treat the Muslims that were with him well. He (S.A.W) would say: **'Fight in the name of Allah and in the way of Allah. Fight those who disbelieve in Allah. Fight, but do not be treacherous, do not steal from the spoils of war, do not mutilate and do not kill children. When you meet you enemy from among the Mushrikeen (Polytheists), call them to one of three things. Whichever of them they respond to then accept it and refrain from fighting them. Invite them to accept Islam, and if they respond then accept it from them and refrain from fighting them. Then invite them to leave their land and move to the land of the Mushrikeen (Polytheists). Tell them that if they do that, then they will have the same rights and duties as the Muhajireen. If they refuse then tell them they will be like the Muslim Bedouins (who live in the desert), and will be subjugated to the Commands of Allah like other Muslims, but they will not get any share from the spoils of war or Fay, unless they fight alongside the Muslims (against the disbelievers). If they refuse to enter Islam then ask them to pay the Jizyah (tax). If they do that, then accept it from them and refrain from fighting them. But if they refuse, then seek the Help of Allah against them**

and fight them. If you lay siege to them and they want you to give them the protection of Allah and your Prophet, do not give them the protection of Allah and your Prophet, rather give them your protection and the protection of your father and your companions, for if you violate your protection and the protection of your fathers, that is easier than violating the protection of Allah and the protection of His Messenger. If you lay siege to them and they want you to let them come out with a promise of the judgment of Allah and His Messenger (S.A.W), do not offer them a promise of the judgment of Allah and His Messenger (S.A.W), rather offer them your judgment, because you do not know if you will actually pass (the same as) Allah's judgment regarding them or not.'

Ghazwa is of Two Types:

Mu'ath bin Jabal (R.A) reported from Rasoolullah (S.A.W) that he said: 'Fighting is of two kinds: The one who seeks Allah's favor, obeys the leader , gives the property he values, treats his associates gently and avoids doing mischief, will have the reward for all the time whether he is asleep or awake; but the one who fights in a boasting spirit, for the sake of display and to gain a reputation, who disobeys the leader and does mischief in the earth does not return with reward.'

CHAPTER: SHARING FOOD DURING THE BATTLE

Rasoolullah (S.A.W) said: 'When the people of the Ash'ari tribe ran short of food during the Holy Battles, or the food of their families in Medinah ran short, they would collect all their remaining food in one sheet and then distribute it among themselves equally with one utensil. They are of me, and I am of them.'

The Lesson: The Ahadeeth mentioned in this chapter contains many rulings, Masaail (Matters) and benefits, among them briefly:

1. The fear of Allah Aza Wa Jal (Taqwa) and good treatment of the Mujahideen is incumbent on the leaders.
2. The leaders should remind their personnel of Allah Aza wa Jal before the battle.
3. To seek assistance in Allah before the battle and make their intention and actions solely for Allah Aza wa Jal.
4. Prohibition of stealing from the spoils of war.
5. Prohibition of treachery; when a security, covenant , or promise is given to the enemy, it must be adhered to.
6. Prohibition of mutilating the corpses of the enemies unless done in retribution for them having mutilated our corpses.
7. Prohibition of the killing of children.
8. There is a requirement in Jihad before fighting is begun, that is, to call the Kufaar (disbelievers) to one of three things: Islam, or Jizyah (tax) or fighting.
9. If a request is made by the Kufaar to give them the protection of Allah and the protection of His Prophet, do not give them that, and give them your protection and that of your companions,

so that the protection of Allah is not violated. Nor should you judge them by your own Ijtihad (Independent Judgment) in the proven Islamic Rulings, for you do not know what they deserve with regards to the Law of Allah.

10. The Ghazwa that is rewarded, is for the one who leaves his house seeking the favor of Allah Aza wa Jal, and obeyed his leader in that which is good, spends from his wealth, and is gentle to his companions and avoids Fasaad (corruption), for this persons will have reward for all the time whether he is asleep or awake.

11. There are those who leave for a Ghazwa (Expedition) and does not return with reward rather he may return bearing sin, this is he who goes out in a boasting spirit, for the sake of display and to gain a reputation, who disobeys the leader and does mischief in the land.

12. Good companionship, sacrifice, giving, and unity, even if this be in food, is praiseworthy in the Shari'ah and this is shown in the words of Rasoolullah (S.A.W), I am of them and they are of me.

CHAPTER: LISTENING AND OBEYING

OBEDIENCE TO THE ONE WHOSE LEADERSHIP WE ARE SATISFIED WITH:

Abu Hurayrah (R.A) reported from Nabi (S.A.W) that he said: **'He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah. He who obeys the Ameer (leader), obeys me, and he who disobeys the Ameer (leader), disobeys me.'**

Rasoolullah (S.A.W) said: **'Hear and obey, even if an Abyssinian slave whose head is like a raisin is placed in authority over you.'**

LISTENING AND OBEYING TO THAT WHICH IS NOT IN THE DISOBEDIENCE OF ALLAH:

Ali (R.A) said: Rasoolullah (S.A.W) sent an expedition and appointed over them a man from the Ansaar. (While making the appointment he ordered) that his work should be listened to and obeyed. They disobeyed him in a matter. He said: Collect for me dry wood, they collected it for him, then he said: 'Kindle a fire.' They kindled (a fire), then he said: 'Have you not been commanded by Rasoolullah (S.A.W) to hear and obey?' They said: 'Of course'. He said: 'So enter (into the fire). The narrator says (at this), they began to look at one another and said: 'We fled from the fire to (find refuge with) Rasoolullah (S.A.W) (and now you order us to enter it).' They stood quiet until his anger subsided and the fire went out. When they returned they relayed the incident to Rasoolullah (S.A.W), he said: **'If they had entered it, they would not have come out. Obedience (to the commander) is obligatory only in what is good.'**

Rasoolullah (S.A.W) said: **'It is obligatory on a Muslim to listen (to the ruler) and obey whether he likes it or not, except when he is ordered to do a sinful thing; in such a case, there is no obligation to listen or to obey.'**

The Lesson: Obedience to those who have authority over us in that which of the good in Deen (Religion). Through this, one will achieve the following of the Kitaab (Quran) and Sunnah, power and honor. And obedience in that which is good is considered one of the means of achieving Victory and disobedience is considered one of the reasons of defeat. Disobedience leads to the splitting of the ranks and disorder that weakens the armies and leads the Muslims to defeat.

CHAPTER: LEADERSHIP (ALL OF YOU ARE GUARDIANS, AND ARE RESPONSIBLE FOR YOUR SUBJECTS)

THE JUST LEADER:

Rasoolullah (S.A.W) said: 'There are seven whom Allah will shade in His shade on the day on which there is no shade except His shade: 'A just Imam (leader).'

KINDNESS AND GENTELNESS WITH THE PEOPLE:

Aisha (R.A) said: I heard Nabi (S.A.W.) supplicating in my house: 'Oh Allah! Treat harshly those who rule over my Ummah with harshness, and treat gently those who rule over my Ummah with gentleness.'

Ma'qil bin Yasar (R.A.) narrated: I heard Rasoolullah (S.A.W) saying: 'Any slave whom Allah places in charge of subjects and he dies in such a state that he was dishonest in his dealings with those over whom he ruled, Paradise will be forbidden for him.'

Rasoolullah (S.A.W) said: 'A ruler who has been entrusted with the affairs of the Muslims, but he does not strive (for their betterment) and does not serve them sincerely shall not enter Paradise with them.'

In the Hadeeth: 'Whoever appoints a leader out of a group, yet finds in that group someone who is more pleasing to Allah, has betrayed Allah and His Messenger and the Believers.'

Ameer ul Mu'mineen (Leader of The Faithful), Umar Ibn ul Khataab (R.A.) said: whoever takes leadership over of the affairs of the Muslims, then appoints any person as a leader out of love or family ties that is between them , has certainly betrayed Allah, His Messenger and the Believers.'

CHAPTER: WHOEVER ASKS FOR LEADERSHIP WILL BE HELD RESPONSIBLE FOR IT (WITHOUT THE SUPPORT OF ALLAH)

Rasoolullah (S.A.W) said: 'Oh Abdur Rahman bin Samura! Do not ask for authority, for if you are given authority on your demand, you will be held responsible for it (without the support of Allah). But if you are granted it without asking for it, you will be helped (by Allah) in it.'

The Lesson: Every guardian is responsible for his subjects, and the just leader will be shaded with the Shade of Allah on the Day of Resurrection, whoever treats others gently will be treated by Allah gently, and whoever treats others harshly will be treated by Allah harshly. Whoever is dishonest in his dealings with those whom he rules over, does not serve them sincerely and strive for their betterment, Jannah is forbidden for him. Whoever appoints a leader out of love, family ties or to gain loyalty from that person, while there is a person more suitable (than the one appointed) present, then he is a traitor and one who is dishonest in his dealings with those he rules over.

Hence, all those that have been bestowed leadership should be careful of earning the warning (given) for that which he neglected. His authority shall be a cause of disgrace and regret on the Day of Qiyamah , except for those that fulfilled and carried out their obligations therein. It is not

permissible to give leadership to those who seek it, and it is not correct to appoint as leader neither a person that is weak nor a person whose status as been surpassed by another, as long one that is better or more capable is found.

To conclude: Oh Allah set right the situations of the Mujahideen, rectify their characters, and assist them against your enemy and their enemy.

All Praise be to Allah, Lord of the Worlds.